

TENTH

ANNUAL ANNOUNCEMENT

OF THE

HOMŒOPATHIC MEDICAL COLLEGE

OF

PENNSYLVANIA.

SESSION 1857-58.

PHILADELPHIA.

KING & BAIRD, PRINTERS, No. 9 SANSOM STREET.

1857.

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1

FACULTY OF MEDICINE.

OFFICERS OF THE COLLEGE.

PRESIDENT.

HON. A. V. PARSONS.

RECORDING SECRETARY.

W. A. REED, M.D.

CORRESPONDING SECRETARY.

WALTER WILLIAMSON, M. D.

TREASURER.

WILLIAM RHOADS.

MANAGERS.

HENRY P. LLOYD,

S. DILLINGHAM,

W. G. E. AGNEW,

HENRY HOMER,

W. C. MILLIGAN,

HECTOR TYNDALE.

FACULTY OF MEDICINE.

WALTER WILLIAMSON, M. D.,

EMERITUS PROFESSOR OF CLINICAL MEDICINE.

CHARLES JULIUS HEMPEL, M. D.,

PROFESSOR OF MATERIA MEDICA AND THERAPEUTICS.

JOHN REDMAN COXE, JR., M. D.,

PROFESSOR OF HOMOEOPATHIC INSTITUTES, PATHOLOGY AND THE PRACTICE OF
MEDICINE.

ISAAC M. WARD, M. D.,

PROFESSOR OF OBSTETRICS, DISEASES OF WOMEN AND CHILDREN, AND
MEDICAL JURISPRUDENCE.

WILLIAM A. REED, M. D.,

PROFESSOR OF PHYSIOLOGY.

MATTHEW SEMPLE, M. D.,

PROFESSOR OF CHEMISTRY AND TOXICOLOGY.

JACOB BEAKLEY, M. D.,

PROFESSOR OF SURGERY.

WILLIAM TOD HELMUTM, M. D.,

PROFESSOR OF ANATOMY.

ROBERT J. MCCLATCHEY, M. D.

DEMONSTRATOR OF ANATOMY.

WALTER WILLIAMSON, M. D., DEAN,
N. E. cor. 11th and Filbert Streets, Philadelphia.

FREDERIC KING, *Janitor.*

ANNOUNCEMENT.

NINE annual courses of Lectures have already been given in this Institution, and more than seven hundred students have matriculated and pursued their studies under the direction of the Professors since the College went into operation; and more than three hundred physicians now in practice may be numbered among the graduates of the Institution who doubtless will take pleasure in referring to the same as their Alma Mater.

After nine years of labor, the Faculty of the College take pleasure in announcing the entire success of the experiment. The College, organized upon its present basis, and with no reference to local or partizan interests, has prospered from year to year; and although many discouragements have presented themselves as matters to be regretted, it is nevertheless confidently announced that the Homœopathic Medical College of Pennsylvania will continue to prosper, because it has been reared for the good of mankind. It is the first Institution in the world that was expressly chartered for the purpose of embracing in the ordinary curriculum of medical studies, the science of Homœopathy; and in accordance with the principle of its charter, the College presents itself as a complete Institution, with all the facilities for imparting instruction—

1. In Practical and Surgical Anatomy.
2. In Physiology.

3. In Materia Medica and Therapeutics.
4. In Homœopathic Institutes, Pathology, and the Practice of Medicine.
5. In Obstetrics, and Medical Jurisprudence.
6. In Chemistry and Toxicology.
7. In Operative and Medical Surgery.

The opportunity for acquiring thorough knowledge in these branches is as great in this Institution as in any in the country; so that no physician of the Homœopathic School need feel any hesitation in sending his students here to be educated. It is not true that Allopathic Colleges furnish greater facilities for acquiring a practical knowledge in the various departments of the profession, than does the Homœopathic Medical College of Pennsylvania; and as proof of this, the Faculty of the College refer with pleasure and gratification to the Alumni of the Institution, scattered over the entire Union, who have won laurels for the Homœopathic profession. Many of them at this time are enjoying enviable distinctions in society on account of their skill in Surgery, Obstetrics, and in the art of healing. As gentlemen, we are persuaded, they will fully compare with the Alumni of Allopathic institutions; as well educated physicians in every department that pertains to the profession, we are assured that they will more than compare with the average standing of Allopathic graduates, and as successful practitioners we unhesitatingly declare them, immeasurably in advance of their Allopathic competitors.

But to be more specific in pointing out the course of instruction in this Institution, as well as the means for illustration and demonstration, we will recapitulate

1. PRACTICAL AND SURGICAL ANATOMY.

The professor in anatomy includes in his branch, histology and descriptive anatomy; and to aid him in his course, he not only has constant access to the anatomical rooms for the purpose of giving demonstrations from the recent subject, but he has the anatomical museum well stored with dried preparations, skeletons, models, drawings, &c., &c., by means of which he is able to illustrate all the subjects pertaining to his chair, and also to enforce his instruction by demonstrations, &c.

2. PHYSIOLOGY.

The professor of physiology treats of the phenomena normally occurring in the living human organism, the laws which these observe, and the causes to which they may be attributed. He also enunciates those principles and precepts which may be said to constitute the Institutes of Hygiène. These subjects are amply illustrated by experiments, and by models, drawings and preparations.

3. MATERIA MEDICA AND THERAPEUTICS.

The professor in this department calls the attention of the students to the materials used for medicines; he points out to them the necessary steps to be taken in order to procure the medicines in their crude state, and explains their mode of preparation and preservation. He also describes their physical properties, and points out the method by which a knowledge of the range of their medicinal uses, both in the Allopathic and

Homœopathic practice, is obtained. And he furthermore expounds the principle upon which remedial action depends, and makes a demonstrable application of the same in the description of every remedy.

4. HOMŒOPATHIC INSTITUTES, PATHOLOGY, AND THE PRACTICE OF MEDICINE.

In this department, the professor announces, and illustrates the "law of cure." 2d. Under the head of Pathology and the practice of Medicine, he treats of the Pathology and History of the various diseases incident to the human system, and points out the treatment in accordance with the principles and law of Homœopathy.

5. OBSTETRICS AND MEDICAL JURISPRUDENCE.

In this department the student will have ample opportunity for becoming familiar with every thing pertaining to the duties of an *accoucheur*. The professor will conduct the mind of the student to the sanctuary of parturition, and point out his relations to his patient, and the responsibility that rests upon him; he will also, by the use of manikins, instruct him in the necessary manipulations, including the use of instruments in difficult and preternatural cases, and also in the medical treatment that may be required in diseases incident to women and children.

Medical jurisprudence is also taught in this department, and this consists in pointing out to the student the application of medical knowledge to the solution of every question connected with the preservation of the species, and the administration of justice.

6. CHEMISTRY AND TOXICOLOGY.

In this essential department, the student is instructed in the elementary character of matter, and in the principles of chemical analysis; and in the department of toxicology, he will be taught the nature of the different poisons, and the manner of testing their presence in the stomach, or excretions, in the event of a fatal termination, when imbibed by accident or otherwise. Every subject in this department will be illustrated by numerous experiments, for which purpose the College has a laboratory ample and sufficient.

7. OPERATIVE AND MEDICAL SURGERY.

In this department the professor will delineate the principles and practice of surgery; he will enter into all the minutiae of mechanical surgery, such as the application of bandages, and other appliances that may be required as dressings. He will show upon the subject the manner of performing both the capital and minor operations, and moreover, he will enter minutely into the description and treatment of surgical diseases.

To aid him in illustrating his subjects he will have the recent subject, drawings, models, splints, and other appliances, sufficient to illustrate the various duties of the surgeon in clinical practice.

To the brief account thus given of the range of the various departments, may be added, that a medical clinique has been held every Wednesday, and a surgi

cal clinique every Saturday during the preceding course, superintended by the respective professors of these two branches. These cliniques have proved valuable in imparting a practical knowledge of medicine and surgery. They have constituted, and will yet constitute an important feature in the exercises of the College. And also there is a dispensary connected with the College to which students have access, that is kept open every day except Sundays, and more than two thousand patients received treatment from the same, during the last year.

It will be seen from the foregoing that no expense or perseverance has been spared to build up the College, so that it may rank with the most efficient institutions of the country, and prove instrumental in promoting the welfare of the Homœopathic School throughout the world.

The next course of lectures will commence on the 12th day of October, 1857, and continue until the 1st of March following. Any information concerning the College may be obtained from the Dean, who will attend promptly to the answering of all letters addressed to him upon the subject.

WALTER WILLIAMSON, M. D.,

Dean of the Faculty.

N. E. corner of 11th and Filbert Streets, Phila.

LIST OF MATRICULANTS, FOR 1856-57.

NAME.	RESIDENCE.
Abbè B. R., M. D.,	Massachusetts.
Allshorn, George E.,	England.
Angell, S. M.,	Louisiana.
Bablot, J. L. Lorenzo V.,	Cuba.
Beakley, Henry,	New York.
Beebe, G. D. W.,	New York.
Bilisoly, Antonio L.,	Virginia.
Billingsley, J. H.,	Kentucky.
Black, James E.,	Canada West.
Bridge, J. H. A.,	Pennsylvania.
Brooks, Charles A.,	New Hampshire.
Brower, R. F., M. D.,	New Jersey.
Brown, John,	Pennsylvania.
Brown, Samuel,	Massachusetts.
Burroughs, G. W.,	New York.
Burt, William H.,	Canada West.
Davies, Alfred R.,	Pennsylvania.
Dennet, G. W.,	Massachusetts.
Dowling, J. W.,	New York.
Downing, J. C. C.,	New York.
Durand, Joseph P.,	Pennsylvania.
Elwin, John F.,	England.
Everts, Edgar S.,	New York.
Fetterman, G. W.,	Pennsylvania.
Forbes, G. F.,	Massachusetts.
Foster, G. S.,	Pennsylvania.
Foster, H. L.,	New Hampshire.
Friese, Michael,	Pennsylvania.
Gab, Jos. H.,	Louisiana.
Gardiner, David E.,	Pennsylvania.
Gause, Owen B.,	Ohio.
Goodman, J. R.,	South America.
Guernsey, H. N., M. D.,	Pennsylvania.
Harding, W. F.,	New York.
Hawes, J. C.,	Pennsylvania.
Hayward, Milton P.,	Connecticut.
Hill, C. Judson,	New York.
Hindman, David R.,	Pennsylvania.
Houard, Louis I.,	Pennsylvania.
Houghton J. Harrison,	Massachusetts.
Hunter, H. M.,	Vermont.
James, Bushrod W.,	Pennsylvania.

Kalopothakes, M. D.,	Greece.
Keyes, A. E.,	New York.
King, W. H.,	Canada West.
King, W. N., M. D.,	Georgia.
Kirk, Isaac E.,	New York.
Lancaster, J. J.,	Canada West.
Lougee, W. H.,	New Hampshire.
Malin, W. H.,	Pennsylvania.
Mason, C. H.,	New Jersey.
McPherson, W. H.,	New Jersey.
Moore, Volney L.,	Wisconsin.
Nichol, John E.,	Canada West.
Nichol, Thomas,	Canada West.
Packer, Charles W.,	Pennsylvania.
Pearsall, S. J.,	New York.
Petrie, W. J.,	Ohio.
Piersol, J. M.,	Pennsylvania.
Potter, Frank W.,	New York.
Putnam, Thomas,	New York.
Rankin, John S.,	Pennsylvania.
Rawson, Edward,	Illinois.
Roberts, R. Ross,	Pennsylvania.
Sanford, E. W.,	Massachusetts.
Shaw, A. R.,	Pennsylvania.
Shurick, C. G.,	Pennsylvania.
Smith, John T. S.,	New York.
Southwick, David E.,	New York.
Stehman, Jacob G.,	Pennsylvania.
Stearns, G. W.,	Massachusetts.
Stiles, John A.,	Connecticut.
Strong, D. O. K., M. D.,	New York.
Taft, George H.,	Rhode Island.
Taylor, C. R., M. D.,	Vermont.
Thompson, W. L.,	Massachusetts.
Teague, James P.,	Canada West.
Vansant, Monroe L.,	Pennsylvania.
Von Tagen, C. H.,	Pennsylvania.
Ward, Joseph B.,	New Jersey.
Wilcox, W. B.,	Pennsylvania.
Williams, Alban,	Pennsylvania.
Williamson, Walter M.,	Pennsylvania.

GRADUATES OF 1857.

At a Public Commencement held in the Musical Fund Hall, February 27th, 1857, the Degree of the College was conferred by the HON. A. V. PARSONS, President, upon the following named gentlemen :

NAME.	RESIDENCE.	TITLE OF THESIS.	
Samuel M. Angell,	Louisiana,	Fever.	[Fever.
J. L. Lorenzo V. Bablot,	Cuba,	Importance of Lachesis and Crotalus in Yellow	
Henry Beakley,	New York,	Pathological Anatomy.	
G. D. W. Beebe,	New York,	The Circulation.	
Antonio L. Bilisoly,	Virginia,	Yellow Fever.	
James H. A. Bridge,	Pennsylvania,	Bronchitis.	
Charles A. Brooks,	New Hampshire,	Puerperal Peritonitis.	
Alfred R. Davies,	Pennsylvania,	The Philosophy of Parturition.	
George W. Dennett,	Massachusetts,	The Physician and his Duties.	
John Wm. Dowling,	New York,	Hernia and its Treatment.	
George W. Fetterman,	Pennsylvania,	The use of Ergot in Parturition.	
Henry L. Foster,	New Hampshire,	Molities.	
David E. Gardiner,	Pennsylvania,	Typhoid Fever.	
Owen B. Gause,	Ohio,	The Type of the Human Race.	
John R. Goodman,	South America,	Functions of the Cerebro-spinal axis.	
Wilbur F. Harding,	New York,	Pericarditis.	
Milton P. Hayward,	Connecticut,	Endosmosis.	
David R. Hindman,	Pennsylvania,	Pre-Hahnemannian Homoeopathy.	
Horatio M. Hunter,	Vermont,	Development of the Human Organism.	
Bushrod W. James,	Pennsylvania,	The Progress of Surgery.	
M. D. Kalopothakes,	Greece,	Hippocrates.	
Alvah E. Keyes,	New York,	The Breast and its Diseases.	
William N. King,	Georgia,	Homoeopathy.	
Isaac E. Kirk,	New York,	Influence of the Mind on Disease.	
William H. Lougee,	New Hampshire,	Dysentery.	
Thomas Nichol,	Canada West,	The Homoeopathic Materia Medica.	
Jeremiah M. Piersol,	Pennsylvania,	The Pathology of Tubercles.	
Frank W. Potter,	New York,	The Heart and its Diseases.	
Thomas Putnam,	New York,	The Physician.	
Enoch W. Sanford,	Massachusetts,	The Physiology of Reproduction and the History of the Corpus Luteum.	
Alexander R. Shaw,	Pennsylvania,	Human Teeth.	
Christopher G. Shurick,	Pennsylvania,	The Physiological Basis of Homoeopathy.	
David E. Southwick,	New York,	Uterine Hemorrhage.	
Jacob G. Stehman,	Pennsylvania,	The Teeth and their relation to the Human Economy.	
<i>George A. Taft,</i>	<i>Rhode Island,</i>	<i>Process of Digestion.</i>	
William L. Thompson,	Massachusetts,	Baptisia Tinctoria.	
Monroe L. Vansant,	Pennsylvania,	Vaccination.	
Joseph B. Ward,	New Jersey,	Intermittent Fever.	
William B. Wilcox,	Pennsylvania,	Pneumonia.	
Walter M. Williamson,	Pennsylvania,	Vaccination.	

SPECIAL DEGREE.

George E. Allshorn,	England.
George W. Burroughs,	New York.
Joseph P. Durand,	France.
John F. Elwin,	England.
Joseph J. Lancaster,	Canada West.
John T. S. Smith,	New York.

HONORARY DEGREE.

William S. Helmuth, M. D.,	Philadelphia.
B. F. Joslin, M. D., LL. D.,	New York.

REGULATIONS OF THE COLLEGE.

THE affairs of the Institution are under the control of a Board of Managers, consisting of the President of the College and six gentlemen, elected annually by the Corporation.

The Faculty shall have authority to elect their own officers, consisting of a President and Dean, hold meetings for the purpose of arranging and conducting the business of their department, and for the preservation of order and decorum among the medical students.

The Winter Course of Medical Lectures will begin annually on the second Monday in October, and end about the first of March ensuing.

A candidate for graduation must be of good moral character, and be possessed of sufficient preliminary education, have attained the age of twenty-one years, have applied himself to the study of medicine for three years, attended two courses of medical lectures, and have been during that time, the private pupil for two years, of a respectable practitioner of medicine.

Students who have attended one or more full courses of Lectures in other Medical Colleges, may become candidates by attendance upon one full course in this Institution.

The candidate, when making application for an examination, must exhibit his tickets to the dean, or give other satisfactory evidence to the Faculty, to prove that the above regulations have been complied with.

Special examinations in particular cases may be had, with the consent of the Faculty.

The examination of the candidates for graduation will begin about the middle of February; and the commencement for conferring the Degree of the College shall be held by a special mandamus of the Board of Managers, as soon after the close of the Lectures as practicable.

The candidate, on or before the first of February, must deliver to the Dean of Faculty, a thesis composed by himself, and in his own handwriting, on some medical subject, which shall be referred to one of the Professors for examination.

The Essay must be written on thesis paper of a uniform size, the alternate page being left blank.

A thesis may be published by the candidate, permission of the Faculty being first obtained.

The candidate shall pay the fees of graduation at the time of presenting his thesis, and in the event of his rejection, the money shall be returned to him.

The examination shall be conducted in private by each Professor, and the voting, in the case of every candidate, shall be by ballot.

If, in the opinion of the Faculty, a candidate would be benefitted by attending another course of Lectures he may withdraw his thesis, without being considered as rejected.

In unsatisfactory cases, the candidate may avail himself of a second examination before the whole Faculty, with their consent.

Formal notice of each satisfactory examination shall be given by the Dean to the passed candidate, who shall record his name and address upon the register of Graduates, with the title of his thesis.

The names of the passed candidates are to be reported by the Dean to the President, who will communicate such report to the Board of Managers, in order, if approved by them, their mandamus may be issued for conferring the degree.

A passed candidate shall not absent himself from the Commencement, without the permission of the Faculty.

Amount of fees for a full course of lectures (invariably cash.)	\$100 00
Matriculation fee (paid once only),	5 00
Practical Anatomy,	10 00
Graduation fee,	30 00
Fee for students who have attended two full courses in other medical colleges,	50 00
Graduates of other medical colleges,	30 00

In order to afford facilities to students who are unable to pay the full amount of fees for a full course of lectures, five beneficiary students will be received, and entitled to a full course of lectures, by paying fifty dollars each. The application for admission to be made to the Faculty previous to the first of September in each year, and to be endorsed by at least two reputable Homœopathic physicians, testifying to the good moral character and worthiness of the candidate for such favor, and his inability to pay.

The matriculation ticket must be first obtained of the Dean, before any other tickets can be purchased.

The tickets must be taken by the first Monday in November, except in special cases, to constitute a full course.

Students who have attended two full courses of instruction in this Institution, shall be admitted to the subsequent courses of the College without further charge.

The Faculty shall have authority to consider and decide upon cases of special application for admission to the Lectures.

WALTER WILLIAMSON, M. D., Dean,

N. E. corner 11th and Filbert Streets,

Philadelphia.

AN INTRODUCTORY ADDRESS,

DELIVERED IN THE

Homœopathic Medical College

OF PENNSYLVANIA,

BY

CHARLES J. HEMPEL, M. D.,

Professor of Materia Medica and Therapeutics,

ON THE TWELFTH OF OCTOBER, 1857.

Published by the Class.

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 607 Sansom Street.

1857.

AN INTRODUCTORY ADDRESS

Delivered at the
Commencement of the
University of California

BY

CHARLES A. HUBBARD, M. D.

Professor of Natural History and Zoology

IN THE UNIVERSITY OF CALIFORNIA

Published by the State

PRINTED BY

THE UNIVERSITY PRESS OF CALIFORNIA

1892

CORRESPONDENCE.

Homœopathic Medical College of Pennsylvania,
Philadelphia, October 23rd, 1857.

PROF. CHARLES J. HEMPEL,

DEAR SIR:

At a meeting of the Students of the Homœopathic Medical College of Pennsylvania, held October 22nd; upon motion of L. A. Falligant, of Georgia, seconded by Wm. H. King, of Canada West, John H. Thomas, of Pennsylvania, was called to preside, and William H. Malin, of Germantown, to act as Secretary.

The following Resolution was unanimously adopted:

Resolved, That a Committee consisting of one Student from each State or Country represented in the College, be appointed by the President to wait upon Professor Hempel, and request of him a copy of his Introductory Address, as Professor of Materia Medica and Therapeutics, in the Homœopathic Medical College of Pennsylvania, for publication.

The President then appointed the first Matriculants of each State or Country to constitute this Committee: whereupon, it was further

Resolved, That the President act as Chairman of said Committee, and that the Committee be authorised to take proper measures to secure the publication of the Address, if agreeable to Professor Hempel.

The Committee as appointed, consists of the following named gentlemen:

CHAIRMAN, JOHN H. THOMAS, of Pennsylvania.

WM. H. KING, Canada West.

A. A. DE VERONA, Cuba.

JOHN D. TABOR, Massachusetts.

L. A. FALLIGANT, Georgia.

JOHN HELM, New Jersey.

JAMES B. BELL, Maine.

JOHN A. STYLES, Connecticut.

A. H. LAIDLAW, Pennsylvania.

E. H. COOMBS, Virginia.

F. M. ANGELL, Louisiana.

J. H. BILLINGSLEY, Kentucky.

GEO. S. ALBEE, Michigan.

GEO. A. REDMAN, New York.

J. A. STEELE, M.D., Vermont.

F. S. SMITH, Maryland.

THOS. G. EDWARDS, Texas.

Resolved, That the Secretary furnish a copy of the minutes of this meeting, to be presented by the Chairman of the Committee, to Professor Hempel.

JOHN H. THOMAS, *President*.

W. H. MALIN, *Secretary*.

REPLY.

Philadelphia, October 26th, 1857.

JOHN H. THOMAS, Esq.,

Chairman of Committee on Publication, and others, etc.

GENTLEMEN:

It will afford me pleasure to hand you a copy of my Introductory Address, for publication. I feel truly grateful for your kind appreciation of my efforts in behalf of the sacred cause of Homœopathy; I am fully persuaded that, if we will but do our duty at all times and in all places, our School, of which the Homœopathic College of Pennsylvania is a most commendable and brilliant representative, in this and all other countries, will soon command an influence which must result in the universal triumph of our Cause.

With my warmest wishes for your success and happiness,

I remain, most truly, your friend,

CHARLES J. HEMPEL.

CORRESPONDENCE.

Philadelphia, October 1, 1877.

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 29th inst.

in relation to the proposed amendment to the Constitution of the United States, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

The Committee on the subject of the proposed amendment have held several meetings, and have been engaged in a careful examination of the same. They have also held public hearings, and have received many suggestions from the public.

The Committee have the honor to inform you that they have concluded to recommend the adoption of the proposed amendment, and have prepared a report thereon, which will be presented to the next session of the General Assembly.

I am, Sir, very respectfully,
Your obedient servant,
Wm. H. Thompson, Secretary.

Wm. H. Thompson, Secretary,
to the General Assembly,
Philadelphia, Pa.
J. H. Thompson, Secretary,
to the General Assembly,
Philadelphia, Pa.
J. H. Thompson, Secretary,
to the General Assembly,
Philadelphia, Pa.
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to the General Assembly,
Philadelphia, Pa.
J. H. Thompson, Secretary,
to the General Assembly,
Philadelphia, Pa.

I am, Sir, very respectfully,
Your obedient servant,
Wm. H. Thompson, Secretary.

REPLY.

Philadelphia, October 1, 1877.

I have the honor to acknowledge the receipt of your letter of the 29th inst. in relation to the proposed amendment to the Constitution of the United States, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
Wm. H. Thompson, Secretary.

ADDRESS.

GENTLEMEN:

It seems desirable that on an occasion like the present, when the duties of an important department of this College are about to be discharged by a new teacher, he should lay before his audience a statement of the fundamental doctrines of our School, as he understands them, and as he will, of course, take every legitimate opportunity of presenting them to his Class. I am aware that it is the more immediate business of my friend and colleague, the Professor of Practice and of Institutes, to explain our fundamental law and its applicability to particular cases of disease; but the department of Materia Medica and Therapeutics, over which I have been called upon to preside, and the department of Practice and the Institutes, are so closely united, that it seems next to impossible to draw a precise line of demarcation between these two chairs, and their incumbents will frequently travel over the same grounds, with more or less unanimity, or more or less discrepancy, in their views and reasonings. The homœopathicity of certain drugs to certain diseases; the theory, size and repetition of doses; the nature of antipsoric remedies and, as being immediately connected with this subject, the nature and meaning of the psora-theory itself, will constitute legitimate subjects of inquiry both in my own hands and in the hands of my respected colleague. In our case it is pleasant to feel, that no childish scruples of professional etiquette will ever interfere with that full and free development of principles which is demanded by the philosophical unity of our System, and which every true-hearted physician, and more especially, every intelligent and high minded advo-

cate of our own great Cause, is ever anxious to cherish as the divine birthright of professional manhood.

Having offered these preliminary remarks, I beg the privilege of giving you the following subject of my address:

DOCTRINE OF HOMŒOPATHY; THEORY OF SMALL DOSES; UNIVERSALITY OF THE HOMŒOPATHIC LAW; ITS DIVINE ORIGIN; ITS RELATION TO THE HUMAN MIND, TO EDUCATION AND SOCIETY; THE TRANSIENT AND THE PERMANENT IN THE DOCTRINES OF HAHNEMANN.

Hahnemann's celebrated formula "*Similia similibus*," symbolises a method of treatment which has been explained, attacked, defended by such a host of medical writers that the historical importance of Homœopathy is no longer questionable. *It is only the wilfully ignorant who dare assert that* Homœopathy is a declining humbug. In every country, in every town, and we might almost say, in every village, Homœopathy has reared her victorious banner. To be sure, it is no longer Hahnemann's system, the system of a man, a method tainted with the peculiarities of its keenly-observing, bold, searching and comprehensive, but finite and fallible inventor; Homœopathy stands before the world in the shining robe of a heavenly truth, a Principle which the Divine Mind has embodied in the ultimate facts of Nature, where the created intellect may behold its fixedness and universality with all the burning and pious enthusiasm of philosophical believers.

In order to cure a disease we have to administer a medicine which, if given to a healthy person in sufficient quantity, will produce a drug-disease that shall be similar to the natural malady. This is the fundamental idea of Homœopathy; the artificial or drug-disease must be similar to the natural disease; the greater the similarity, the more perfect and certain will be the cure; hence the perfect homœopathicity of the drug to the malady will necessarily ensure the removal of the latter in the speediest and most thorough manner, provided always that a cure is not, in the nature of things, an impossibility.

Although Hahnemann is honored, and justly so, as the discoverer of the homœopathic law, yet the idea of similarity as a condition of cure, was known long before Hahnemann published his first announcement of the new doctrine. We find it alluded to in such propositions as these:

"*Dolor dolorem solvit*," or pain removes pain, (from the work: *DE MORBIS POPULARIBUS*, attributed to Hippocrates.

"*Gaudet ventriculus frigidus frigidis*," or a cold stomach requires cold things, (from Hippocrates' *APHORISMS*.)

"*Concors concordi adhæret*," things which agree, adhere together, (from Hippocrates' work on *HYGIENE*.)

Basilius Valentinus who lived a century before Paracelsus in the St. Peter cloister of Erfurth in Saxony, offers the following unmistakeable enunciation of the principle of similarity: "Like has to be removed by its like, not by its contrary; heat by heat, cold by cold, stitches by stitches; for one heat attracts another, one cold another, as the magnet attracts the iron. Hence it is that drugs with prickles will cure stinging diseases, and that poisonous minerals, if suitably prepared, will expel poisonous diseases. And although a cooling application is sometimes resorted to externally, I nevertheless talk as a philosopher and as one acquainted with the process of Nature, if I assert that like has to be fundamentally expelled by its like; otherwise I am no true physician, nor do I understand medicine. He who does not heed this truth, or who does not act upon it, had better not boast of medicine, for science and experience, and a thorough observation of nature, make the reliable physician." This paragraph is taken from Valentinus' work: *ON THE MICROCOSM*.

In J. H. Jungken's *CHEMICO-PHARMACEUTICAL LEXICON*, we find it stated that Johannes Agricola, who taunted his cotemporaries with being unable to cure cancer, lupus, fistula and leprosy with the Galenian preparations, successfully treated these diseases with Arsenic. His reasons for exhibiting Arsenic in these diseases, are expressed by this noted practitioner of past ages in the following words: "On viewing

these diseases in the light of reason, one must confess that some secret poison, which is indeed an arsenical poison, is at the bottom of these sores, *and that this poison has to be expelled by its like.*"

Even Galen, the father of the antipathic formula "*contraria contrariis curantur*," admits the truth of the law of similarity in many passages of his numerous writings, such as the following: *similia similibus Deus adjungit*, God joins like to its like. *Simile ad sibi simile natura fertur*, like is by nature led to its like. *Simile ad suum simile tendit naturaliter*, like naturally tends to its like. *Simile est congruum et amicum*, like is congruous and friendly, and many more.

Fallopian, in his works on CATHARTICS, records this remarkable statement as having been made by Galen, the great chieftain of humoralism, "*Pharmacum attrahit determinatum humorem similitudine, seu proprietate substantiæ*, a drug attracts a specific humor by the *similarity*, or by the quality of its substance. A cure was supposed to depend upon the expulsion of a morbid humor. The passage which I have quoted from Galen, implies that this expulsion is effected by means of, or, at any rate, that it is consequent upon, a similarity existing between the nature of the malady or, as our proposition expresses it, the determinate humor, and between the quality or nature of the drug. If Galen's mind had not been preoccupied with the hypothetical doctrine of opposites in medicine, he might perhaps have been led to the magnificent discovery which it was reserved for the genius of Hahnemann to achieve. What Galen meant by the similarity of the drug, is thus explained by his commentator, the distinguished Fallopian, in the above mentioned work on Cathartics: "*Galenus per similitudinem substantiæ intelligit naturam quandam corpoream, habentem tale temperamentum quod parum distet a temperamento illius quod attrahitur*," the English of which is: "Galen understands by the similarity of a substance—in other words, of a drug,—a certain corporeal nature, of such a quality that it shall be little distant or distinct from the quality of that—here of the humor—which

is attracted." In opposition to such celebrated commentators as Avicenna, Fernelius and others, who have given to this passage various interpretations, more particularly Fernelius, who thinks that Galen understood by similarity, the specific form of the drug, Fallopius asserts, (and this is the last Latin quotation which I shall give you this evening): *Supponendum a vobis est, quod dico, adesse quidem similitudinem substantiæ inter attrahens, et id quod trahitur, non autem identitatem,*" which may be rendered in our own vernacular: "It is to be supposed that there is a similarity, not an identity of substance between that which attracts and that which is attracted." Fallopius goes on to say, that he accepts Galen's teaching in reference to this idea of similarity.

The celebrated Paracelsus thus criticises Galen in his work, on PHILOSOPHY: "*Contraria contrariis curantur*, which means that hot expels cold; this has never been true in medicine; but it should be: Arcanum and disease, these are contraries, Arcanum is health, and disease is contrary to health." In his treatise, on ASTRONOMY, he defines his views of similarity in the following manner: "the mysterious forces of health are of such a nature that they are opposed to the quality of the enemy, as one combatant is opposed to another. Nature demands that her mode of fighting, cunning against cunning, and so forth, should be imitated, even in all things which are derived from Nature; the same principle applies to the nature of a drug. Let a physician act according to Nature's example; as when two enemies are opposed to each other, both of whom are cold, or both hot, both of whom fight with like weapons, whichever party may triumph, let it be known, as regards man, that the two combatants naturally apply for help to the same mother, that is, to one and the same order of forces."

Hahnemann quotes in his ORGANON, more than one authority confirming the homœopathic law. From a work attributed to Hippocrates, he quotes this remarkable passage: "By similar things disease is caused, and by developing similar conditions, we recover from the disease." And

again: "By vomiting, vomiting is arrested." And still more comprehensively: "That which causes dysuria, cough, diarrhoea and vomiting is capable of curing these ailments."

Boulduc, Detharding, Bertholon, Thoury and Stœrck have severally expressed their adherence to the homœopathic law.

The celebrated physician Stahl, who taught, that the soul is the only active principle in man, and the proximate cause of all vital phenomena, whereas matter, according to this deep and eminently spiritual thinker, is entirely passive, and who looked upon disease as an effort on the part of the soul to restore the harmony between the forces of the great macrocosm and those of the individual organism, records his rejection of the humoral principle, "*Contraria contrariis*," and his assent to the principle of similarity, "*Similia similibus*," in the following unmistakable language: "The received method in medicine, of treating diseases by opposite remedies,—that is to say, by medicines which are opposed to the morbid phenomena, (*contraria contrariis*), is completely false and absurd. On the contrary, I am convinced that diseases are subdued by agents which produce a similar affection (*similia similibus*;) burns are cured by exposing the parts to the heat of a fire; frost-bitten limbs by covering them with snow or plunging them into ice-water; inflammations and contusions by spirituous applications. Upon this principle I have cured a disposition to acidity of the stomach, by using very small doses of sulphuric acid, in cases where a multitude of effervescent powders had been administered to no purpose."

These various quotations show that the principle of similarity had been suspected long before Hahnemann inscribed it upon the banner of medicine as the fundamental law of cure. But these occasional glimpses of the truth flashed upon the minds without leading to any permanent or universal results. Medicine, upon the whole, remained what it had been for thousands of years: a chaotic assemblage of speculative doctrines and irrational empiricism; scholastic metaphysics on the one, and gross materialism on the other side, disputed the palm of superiority in the Medical Schools.

On the 10th of April, in the year 1755, Hahnemann first saw the light of day in a little town in Saxony. In 1779, he graduated in the University of Erlangen, and he soon distinguished himself, both as a medical practitioner and as a chemist; but his keen and honest reason was speedily led to repudiate the established methods of treatment, and he preferred earning a livelihood by the honest toil of a translator rather than by the practice of an art which seemed to him a tissue of childish and unworthy fallacies. In the meanwhile his active mind dwelt with passionate enthusiasm upon the idea of medical reform, until an apparently trifling remark in Cullen's *Materia Medica*, like a sign-post in the wilderness, showed him the promised land of positive therapeutic truth.

In his article on Peruvian bark, the curative virtues of which, in intermittent fever, Cullen ascribes to its tonic action upon the stomach, this author alludes to the supposed existence of its specific power in this disease in the following words: "I see no foundation for referring its operation in preventing the recurrence of the paroxysms of intermittent fever, to any mysterious and unexplained specific power; which, however, some writers seem still disposed to maintain." Hahnemann, suspecting that the specific power here alluded to, was no other than a faculty inherent in the drug, of exciting in the healthy organism a train of symptoms resembling fever and ague, at once set about instituting an experiment which became the basis of his immortal superstructure. For some days he took twice a day half an ounce of Peruvian bark, and behold! already on the first day of his proving he experienced all the symptoms which usually characterise a paroxysm of intermittent fever. Encouraged by this result, Hahnemann continued his provings with other drugs, and, in 1796, published the results of these inquiries in Hufeland's *Journal*, under the title: *Essay on a new principle of ascertaining the curative virtues of drugs, together with a few glances at the drugs now in use.* In the following year, Hahnemann related his first homœopathic cures in the same

distinguished Periodical, and from this period the new doctrine may be said to date its public existence. At first Hahnemann operated with large doses. In a case of colicodynia, which we find reported in the third volume of Hufeland's Journal, Hahnemann effected a cure with four-grain doses of the powdered *Veratrum album*. The paroxysms were excited by eating cabbage or fruit. They were characterized by an agonising distress in the umbilical region as if the bowels were pinched with pincers, followed by barbo-rygmi, a sense of constriction above and below, swelling of the abdomen with painfulness to contract, inclination to vomit, constriction of the chest with shortness of breath, cold sweat, stupefaction and complete exhaustion. Some paroxysms would last sixteen or twenty-four hours, during which period the patient lay stupefied and unconscious. Between the paroxysms he complained of a dull, fixed pain in the left hypochondrium. After treating him for tapeworm, and using all sorts of powerful anti-spasmodic remedies without the least effect, Hahnemann finally concluded to give him a medicine which had the power of exciting a similar condition in the healthy organism; he selected white Hellebore and gave the patient four powders of four grains each, with directions to take one every day, and to report any unpleasant effects which he might experience after taking the first powder. After the second powder the patient had an attack which seemed like his former spasmodic colic, but which evidently was an effect of the drug. Instead of reporting to his physician as he had been requested to do, he took the remaining two powders, and came very near poisoning himself to death. With the disappearance of these drug-symptoms the disease disappeared likewise, permanently and without even leaving a trace of its existence.

In his interesting Essay, entitled: "*Suggestions for ascertaining the curative powers of drugs*," Hahnemann reports a cure which was effected with three-grain doses of the powdered *Veratrum album*. The landlord of a country-inn, a man of firm fibre, robust make, florid complexion and somewhat pro-

minent eyes, had almost every morning, soon after waking, an anxious feeling in the region of the stomach, which, in the course of a few hours, involved the chest, producing a constriction that sometimes amounted to a complete loss of breath; in the course of a few hours the affection spread to the larynx, threatening suffocation and completely arresting the deglutition of either solids or fluids. As the sun declined, the spasm left these parts and became confined to the head, with a desponding and hopeless state of mind and thoughts of suicide, until about ten o'clock, when he fell asleep, and all the morbid symptoms disappeared. This malady had lasted upwards of four years. The patient took three grains of white Hellebore every morning; under the operation of this drug his sufferings gradually decreased from day to day, and after the lapse of four weeks his recovery was perfect.

A woman, thirty-five years of age, after having had many epileptic attacks during her pregnancies, was attacked a few days after her last delivery, with furious delirium and general convulsions of the limbs. Every night, at midnight, she had a fever, with great restlessness, during which she tore all the clothes off her body, especially what she had about her neck, Emetics, purgatives, cinchona-bark, opiates, had proved unavailing. Hahnemann then resorted to white Hellebore. He gave her in the forenoon half a grain of the pulverised root, and in the afternoon another dose of the same quantity. A delirium of another kind now made its appearance, along with viscid mucus in the mouth; but no fever returned, the patient slept, and in the morning passed white cloudy urine. She was well, quiet and rational. The suffocating sensation in the throat was gone, the swelling in the face and feet was less, but on the following evening she was attacked with a constrictive sensation in the chest. Another half grain of the *Veratrum* was given the following afternoon; this was followed by scarcely perceptible delirium, tranquil sleep, copious discharge of urine in the morning, and a few small evacuations. For two more days the patient took half a grain of *Veratrum* in the afternoon. All her symptoms dis-

appeared, the fever vanished and the weakness yielded to a good diet.

In a German periodical of 1796, entitled the *Deutsche Monatschrift*, Hahnemann publishes a remarkable case of insanity, which he cured with two-grain doses of the seeds of Stramonium. This patient, Klockenbring, who held a distinguished office under the Hanoverian government, had gradually lost his reason by a sedentary life, and in consequence of superhuman labors in the department of state-police, for which he had great talent. A pamphlet, wherein he was held up to public ridicule in a most unjust and disgusting manner, gave the finishing stroke to his mental disorder. After the court-physician, Dr. Wichman, one of the greatest physicians of that time, had in vain attempted, for half a year, to subdue Klockenbring's furious madness, Hahnemann cured him effectually and permanently with two-grain doses of the seeds of Stramonium. The medicine, together with the use of it, was indicated by Klockenbring himself, in one of his fits of folly.

Hahnemann himself once took a whole grain of the extract of *Æthusa cynapium*, to relieve himself of an uncontrollable wandering of ideas, and an inability to apply himself to mental labor. This state of the mind had been caused by over-tasking his energies. The effect was an uncommon disposition for mental labor, which lasted until bed-time.

In recommending *Ipecacuanha* as a specific against a chronic disposition to vomit, he says: "Here it should be given in very small doses, in order to excite frequent nausea, and the tendency to vomit will go off more permanently at each dose, than it would do with any palliative remedy."

With the energy of a mighty mind, assisted by vast stores of knowledge, and by the burning enthusiasm of an inspired love of truth, Hahnemann devoted himself to the building up of his magnificent edifice. New drugs were continually proved by himself and his adherents, cures were wrought, and the new doctrine walked over the land with giant strides, until the year 1810, when Hahnemann published his *ORGANON*. In this celebrated work, Hahnemann's System is presented to

the world as a great discovery in medicine. Even the enemies of the great Reformer must admit, that the publication of this volume marks a new era in the history of medicine. The newness of the doctrines; the boldness, the confidence, and the logical force with which they are promulgated, and the immense array of facts by which they are supported, compel the respect of opponents and the homage of friends. Bitterly was the new truth assailed by powerful enemies; Hecker, in his *ANNALS OF MEDICINE*, and Heinroth, in his *ANTI-ORGANON*, subjected it to the severest and keenest criticism. In reply to such attacks, which were very often conducted with the most disreputable weapons, Hahnemann contented himself with analyzing the absurdities of the established School of Medicine, from the lofty stand-point of common-sense; and any one who has read his "*OBSERVATIONS ON BROWN'S ELEMENTS OF MEDICINE*," his "*ÆSCULAPIUS IN THE BALANCE*," his "*MEDICINE OF EXPERIENCE*," his "*VALUE OF THE SPECULATIVE SYSTEMS OF MEDICINE*," his "*OBSERVATIONS ON THE THREE CURRENT METHODS OF TREATMENT*," his "*SIGNS OF THE TIMES, IN THE ORDINARY SYSTEM OF MEDICINE*," his "*SPIRIT OF THE HOMŒOPATHIC DOCTRINE*," his "*EXAMINATION OF THE SOURCES OF THE ORDINARY MATERIA MEDICA*," his "*CONTRAST OF THE OLD AND NEW SYSTEMS OF MEDICINE*," his "*ALLOPATHY, A WORD OF WARNING TO ALL SICK PERSONS*,"—will admit that he applied the lash of condemnation with an unsparing hand, and that the cruel absurdities and the delusive vagaries of his opponents were held up to public scorn and ridicule, high enough to be seen and laughed at by all intelligent and generous well-wishers of suffering humanity. It may undoubtedly be conceded, that Hahnemann's criticism, especially towards the close of his illustrious career, was sometimes needlessly harsh, and sought to tarnish the legitimate glory of his opponents. In the hottest of the fight between the diabolical delusions of the past and the heavenly truths of the present, it could not be expected that Hahnemann, who had to wield his sword single-handed against legions of infatuated and unscrupulous ene-

mies, should usher in every out-pouring of his seething intellect with an apology and a compliment. For the untold blessings which this great worker in the Lord's vineyard has showered upon the world, the world owes him honor and thanks, in spite of the oversight which he may now and then have been guilty of. The grand result of the tremendous up-heavings, which the mighty genius of Hahnemann has conjured up in the domain of Medicine, for the last fifty years, is a more or less universal deliverance of the sick from the tortures of an insane and brutal treatment. From the theriaca of Andromachus, in Nero's time, with its seventy ingredients, all compounded together into one brew, in the cauldron of empiricism, even the most inveterate adversaries of Homœopathy had to come down to one or two drugs in their prescriptions. It is their boast that they, too, treat their patients homœopathically; that they use little or no medicine; that nature is the best physician. And many a drug has been incorporated in the allœopathic *Materia Medica*, the use of which would have been spurned previous to its introduction, by Hahnemann, into common use. *Arnica* has become a stereotyped specific, in every drug-shop, for bruises and contusions; *Aconite* is recommended, by many allœopathic physicians, for neuralgia, articular rheumatism, acute congestions, aneurysms. *Schœnlein*, the distinguished Professor in the University of Berlin, recommends *Pulsatilla* as the best remedy for amenorrhœa. *Secale* is used in uterine hæmorrhage; *Nux vomica* in gastric and nervous affections; *Ammonium* and *Belladonna* in scarlet-fever; *Asa foetida* and *Phosphori acidum* in rickets; *Veratrum* in præcordial anxiety and cholera. What matters it whether the name is publicly confessed, as long as the patient has the benefit of the new blessings?

Homœopathy has won the hearts of the people. The people are tired of being poisoned, lacerated, scorched, and villainously imposed upon by legions of self-deluded and vain-glorious medical pretenders. If the people are in need of a medicine, they desire that it shall come to them as a saving

friend, as a reliable and welcome deliverer from pain, not as a vile and insidious tormentor. If Hahnemann had conferred no greater benefit upon the world, than to impress the medical fraternity with more regard for the sacredness of human life, he would have erected for himself, by that fact alone, a monument of imperishable glory. What agony he has spared our cherished little ones! How many backs has he saved from the red-hot iron, how many delicate limbs from the lancet and the disgusting leech! And the nauseous potions, which adorn the mantel-piece of an old-fashioned sick room, have they not, under the operation of the homœopathic law, lost the spell of defiant authority, which secured them the fairest place in the niche of our household gods? Where will all these villainous compounds be a century hence? Homœopathy is fast extinguishing the debt which these delusive promises to pay have entailed upon society, and she will prove a sinking-fund adequate to the ultimate absorption of the whole dreadful obligation.

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Hahnemann soon gathered around him a host of intelligent and devoted disciples. Their faith in the great leader almost amounted to a belief in his infallibility. "What Hahnemann taught thirty-four years ago," writes one of them, in the ninth volume of Stapf's Archives, "he still teaches at this day, only with more firmness and confidence in himself. He has not altered a single word of his essential teachings. Why not? Because whatever he does know, he knows it for certain, and what is once told by him, remains told, for the simple reason that he derives his knowledge from nature, the only fountain of truth, and not from speculative hypotheses, like the allœopathic doctors.

"Hahnemann's creations are like the literary works of the ancient Greeks and Romans, which, being ever beautiful and true, have lived for thousands of years, and, on account of their perfection, will continue to be appreciated, imitated and studied by all the friends of art. Like these works, so will Hahnemann's medicine be one day designated as a classical

medicine; for now we have something positive, before which the medicinal phantoms of all past ages will have to give way."

And further on, the same author writes: "Among homœopathic paths we do not find what is so generally met with among alloëopathic physicians—envy and jealousy,—but love and concord; for the reason that homœopathic physicians are united in spirit and in truth."

Since the period when this was written, some thirty years since, the Homœopathic School has passed through a series of wonderful changes. Hahnemann's authority has been impeached by his best disciples; his doctrines have been rigidly examined and modified; and as to love and concord, I believe it could be shown, on the witness-stand, that jealousy and vindictiveness are as rife in the bosom of the homœopathic fraternity as they were among the scholastic dogmatists of former ages. Yet there has been progress, great progress. In the midst of a most bitter war of opinions, where the golden mean, the *mesonthes* of Aristoteles, was entirely lost sight of, but where, upon the whole, such noble spirits as Griesselich, Rau, Trinks, fought for independence from authority, and for the government of enlightened common sense, Homœopathy lifted her radiant brow heavenward, a glory of man's struggling reason. The new truth was not only called into being, but firmly and irrevocably established upon the imperishable rock of ages. So far from going down, as some unscrupulous enemies of Homœopathy would fain make us believe, her seed has been scattered broadcast over the earth, and has taken root in every intelligent community. To be sure, the Homœopathy of the present is no longer the rigid Hahnemannism of the past. The puerile extravagances of the first wild enthusiasm have been expunged from our statute-book. The solid gold of our truth will be preserved to our children in all its virginal purity: Homœopathy, no longer the system of a man, but a Science, vast and true as nature, yielding a satisfactory response to every legitimate appeal, and, by its regenerating influence, draining the very

sources of disease, and healing every wound which therapeutic insanity had inflicted upon past generations.

Hahnemann is not the inventor, but the discoverer of Homœopathy. He has discovered the universal law which is applicable to the treatment of disease. This law is God's; the application of the law may be said to be man's peculiar privilege and province. Not one of Nature's laws has ever had a faultless application from the start. The application of the homœopathic law to the treatment of diseases is likewise marked by numerous changes. At the outset of his homœopathic career, Hahnemann operated, as we have seen, with large doses. He soon discovered that, under the operation of massive doses, the pains would frequently become aggravated before ceasing. This phenomenon gave rise to the theory of medicinal aggravations. For a long time Hahnemann's disciples religiously believed that a homœopathic cure could not be effected without a previous aggravation of the symptoms. It is undoubtedly true, that such an aggravation *may* occur, but it is not true that it is an inevitable precursor of a cure. This doctrine of aggravations is one of the *Hahnemannian* peculiarities of our System. If accepted and believed in as a law, it may become a mischievous delusion. A natural development of the symptoms may be mistaken for a medicinal aggravation, and such a mistake may prove fatal to the patient. This happened to the late Dr. Channing of New York. A notable officer of the United States Army, was attacked with a form of intermittent fever, which the celebrated Hufeland terms apoplectic intermittent. The Doctor, gave his patient a dose of Nux, and anxiously awaited the next paroxysm. It was much worse. A medicinal aggravation, of course. A drop of alcohol was administered to counteract the effect of the Nux. Another paroxysm extinguished the patient's life. I have no doubt that hundreds of cases have been mismanaged in consequence of this bugbear of aggravations. They occur, undoubtedly; but far less *frequently, than is generally supposed, and scarcely ever* under the operation of infinitesimal doses. It is a nice thing

to distinguish genuine drug-aggravations from an increased intensity of the natural symptoms. In a very few cases the aggravation of the symptoms may be perfect; in some cases the apparent aggravation is a complication of the natural symptoms with analogous drug-symptoms; in other cases, and these constitute the larger number, the aggravation is simply a natural development of the disease.

The very laudable desire to prevent these excessive manifestations of medicinal action, and to effect a cure without them, suggested to Hahnemann his peculiar method of diminishing the dose. This method is an interesting and indeed highly important invention, and led to the discovery of a new principle of drug-action. I use the term discovery, because all conscientious and religious disciples of Hahnemann, view the finding of this principle in that light, and claim for it all the respect which is due to the law of cure itself. A medicine prepared in Hahnemann's fashion from the concentrated tincture by means of alcohol, or from the powdered substance by means of sugar of milk, is designated as a potence or power of the original drug. In his *MATERIA MEDICA PURA* and in his *CHRONIC DISEASES*, Hahnemann says of his discovery of the process of potentization or dynamization, as it is likewise termed, "that the virtues of crude drugs, if in a liquid form, by shaking them together with some non-medicinal fluid, and, if in a dry form, by triturating them together with a non-medicinal powder, increase in intensity to such a degree, that, if this process were continued sufficiently far, even substances which, in their crude state, had not shown the least sign of medicinal power, would display a marvellous faculty of affecting human health." In his preface to the provings of kitchen-salt, Hahnemann says, "that by his peculiar mode of preparing drugs, their inherent powers are disclosed in such a manner that entirely new remedies with peculiar properties are made of them." In his *CHRONIC DISEASES*, he asserts "that his potentized remedies are no longer subject to chemical laws, that a decillionth preparation of Phosphorus, for instance, does not undergo oxidation by

exposure to atmospheric air, and that a globule moistened with this attenuation, may be kept for years without losing its medicinal power, or without being changed to phosphoric acid." Again he says, "that in this elevated and as it were, transfigured condition, the drug is no longer neutralized by reagents." Again, "potentized drugs, which in their crude form, are insoluble in alcohol or water, become soluble in either."

The doctrine of potencies was inseparably connected, in Hahnemann's mind, with the discovery of his fundamental law of cure; this is so true that even at this day, a belief in potencies is, in the eyes of many followers of Hahnemann, a *conditio sine qua non* of homœopathic orthodoxy.

This subject is of sufficient importance to occupy our attention a little further. In the third edition of the *ORGANON*, Hahnemann alludes to the medicinal virtue of a drug as a "power of a spiritual nature, hidden in the inmost essence of the drug." In the fourth edition, he designates it as a power *almost* spiritual. In the sixth volume of his *MATERIA MEDICA PURA*, Hahnemann alludes to this power in the following words: "Drugs are not dead substances, as ordinarily understood; on the contrary, their true essence is *spiritually-dynamic*; it is pure power which, through the remarkable process of shaking and triturating, can be unfolded even to infinity." These last words disclose the secret of his great mind in reference to a subject, which has been, a bone of contention among homœopathic physicians, and has brought down upon the Homœopathic School, an amount of ridicule and persecution, the tenth part of which would have sufficed to crush Homœopathy into the dust, if her foundations were not laid by the great Architect of Nature. Under the banner of potencies, the old battle of spiritualism against materialism has been fought over again with a tenacity that argued conviction, and an abusive bitterness which showed a great lack of philosophical perception on this all-important subject.

The discoverer of a great law cannot possibly be all wrong in the mode which he proposes for its application. Hahne-

mann's teachings regarding the use of this or that particular potency, vary; but he is ever true to his fundamental idea, that the curative virtues of a drug, depend upon the presence, in its inmost essence, of a spiritual-dynamic principle, which constitutes, as it were, the life or soul, the *anima* of the drug. With the presence or absence of this spiritual principle, the whole doctrine of potentization must either stand or fall.

Gentlemen, I believe in the existence of such a principle in every drug which we give to our patients. I would even assert that no drug can be what it is, unless such a principle were embodied in its structural organization. It is by means of this principle in the drug that we effect the many brilliant cures with which the records of Homœopathy are emblazoned. This principle has never yet been seen in the crucible of the chemist; but it is clearly perceived by the contemplative reason, as an inmost and incontrovertible fact. Look at it, Gentlemen; analyse your Belladonna, your Stramonium, your Sanguinaria; will the chemical results of such an analysis tell you what it is that, in one case, combines your Carbon, Oxygen, Nitrogen and Hydrogen into the Belladonna, in another case into the Stramonium-plant? Every thing in nature, and so every drug, exists by the Divine Fiat, but it perpetuates itself through the operation of immediate forces. Chemistry has not as yet done much more than to analyse the external material envelope of things. While destroying the substratum, the artist loses the substantial principle. His alkaloids are not those principles. With his Atropine, he will never be able to re-create the blossoming bush. The region of creative principles or forces, has not yet been disclosed by the exploring eye. It may be above us, all around us; it may constitute the inmost of the very air we breathe; certain it is, to my mind, that every form in created nature is the substratum of some specific principle or force which has materialised itself, under the supervisory laws of Providence, in the shape of a distinct being, whether organic or inorganic, and that the distinctive properties of this being are attributable to the in-dwelling

life-power rather than to its phenomenal representative. Nevertheless, this is not to be understood as though the internal principle could be separated from its external envelope. The body and the spirit of the drug constitute such an indivisible unit that, if a complete separation could be effected, the internal or essential drug principle would wing its flight back again to the sphere of forces whence it originally emanated. The great problem is, so to loosen the chains which hold this principle bound, as to secure it the freest and fullest action in the diseased body. It is to effect this result, that we break up the particles of the crude drug by triturating and shaking them in combination with some non-medicinal vehicle such as alcohol and sugar of milk. Hahnemann teaches that the higher this process is carried, the more subtle and active does the medicinal agent become; and that, in fact, there is no limit to this potentizing divisibility. In 1829, Hahnemann wrote to Dr. Schreter in Hungary: "I do not approve of your dynamizing the medicines higher than the 30th or 60th potency; there must be some end to the thing, it cannot go on to infinity." In his last edition of the *ORGANON*, he speaks more favorably of the higher potencies, even up to the 300th, ascribing to them a more rapid and penetrating, but likewise a shorter action. In his preface to the fifth volume of the *CHRONIC DISEASES*, published in 1838, Hahnemann speaks approvingly of the 50th potency of Belladonna. Do these high potencies act? This question has been answered in the affirmative by hundreds of our most careful practitioners. If my own testimony is worth any thing, I shall ever offer it freely in favor of the efficacy of these high potencies. I have seen acute inflammations, cerebral congestions, neuralgia, malignant eruptions, syphilitic and various other curable diseases yield promptly and permanently to the 200th and 300th potency of the specific homœopathic agent. Recently the process of potentization has been carried up to the fifteen, and even to the twenty thousandth potency. I confess, this seems to me going beyond all necessary bounds. The two hundredth or

three hundredth potency seems all that is required for practical purposes. If these potencies act at all, they will be found to act with sufficient promptitude and directness. In making these high potencies, we should not forget that, while we are etherealising the agent beyond all known or ascertained limits, we have to operate with the same coarse vehicles, and that a principle of repulsion may be developed by our manipulations which may prevent an adequate commingling between the vehicles and the spiritualised or dynamised drug. If it is at all possible for such a difficulty to arise, it seems to me that the repulsion can only be overcome by an increased shaking of the ingredients. In general, high potencies should be prepared by means of powerful shakes. The hundredth potency should have no less than one hundred powerful succussions; the two hundredth potency no less than two hundred, the thousandth potency no less than one thousand; otherwise, how can we expect to effect a thorough impregnation of the alcoholic vehicle with the minute quantity of the spiritualized agent? But let us be guarded, lest the baseless fancy or the childish vanity of some stray experimenter impose their monstrous products upon our School, as the offspring of a sublimer science; let us remain mindful of our obligations to the dissenting brethren of other Schools, whom we can only convince, if we convince them at all, by common sense in our teachings, and by the irrefutable evidence of facts.

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It puzzles the uninitiated to understand how the minute doses of Homœopathy can at all affect the living organism, and how a medicine can cure a disease which it would cause, if swallowed in sufficient quantity. But does not nature abound in beautiful and striking illustrations of the infinitely small? "It is not the gigantic bodies of the whales and elephants," says Schleiden, "not the mighty trunks of the oak and the baobab; it is polyp of the size of a pin's head, polythalami which are invisible to the unassisted eye, microscopic plants which spin out their mysteri-

ous existence in every marsh; it is these that work with might and main at the structure of our globe."

Numerous islands would not exist in the vast ocean, if polypi had not built them; endless mountain chains owe their existence to the gradual heaping up of millions and billions of little shells; the white rocks on the coast of England are made up of Foraminifera which are invisible to the naked eye, and whole regions of country would have a different surface but for the pebble-shells which the diatomeæ had left behind. If we consider that these diatomeæ propagate themselves by division, and that a single diatomea may multiply itself a million times in the space of twenty-four hours, we may well exclaim with Harting: "In measuring the importance and value of things, the true explorer of Nature knows neither great nor little."

Poppe informs us that sixty pounds of water are tintured through and through by the 60th part of a grain of carmine. Taking the millionth part of these sixty pounds, and dividing a single drop of this millionth part into another million parts, the color of each part may still be distinctly recognized through the microscope. Iodine, which had been dissolved in 450,000 parts of water, may still be acted upon by starch; and kitchen-salt, which had been dissolved in 1,640,000 parts of water, is sensibly affected by the nitrate of silver. One grain of copper will impart a blue tint to 10,557 cubic inches of water, thus being divided into 22,738,600 visible parts. According to Muëller, a grain of musk may be dissolved into three hundred and twenty quadrillion parts, each of which is still perceptible by the smell. I need hardly mention the imponderable and yet often fatal effects of a passion, or the power of a contagium, which may be carried from continent to continent without losing its murderous energy.

In some parts of Germany, a pint of milk is boiled in a clean vessel of cast iron, and this milk is used as an efficient remedy for diarrhœa among children. A domestic remedy for worms is water which had been standing during the night over quicksilver. Kopp tells of an apothecary, who

was afflicted with sleeplessness, and who invariably obtained a good night's rest by smelling at the jar in which he kept his opium. Doctor Martyn Payne, of New York, in his *PHYSIOLOGICAL COMMENTARIES*, tells of a lady who invariably moved her bowels by shaking in her ear a little box, containing a blue-pill. It is needless to multiply instances of the power of small things. Heretofore physicians have been in the habit of operating with massive doses, because such doses were required by the erroneous views which practitioners entertained concerning the nature of disease. The iatrochemist had to neutralize disease by chemical compounds; the humoralist had to expel his humors with massive cathartics, emetics, sudorifics; the vitalist had to affect the solids with his counter-irritants; all of them differing in their theories, and denouncing each other in unmeasured terms. But all of them united in the one object of prostrating disease by instituting systematic, relentless and cruel poisonings of all the channels of life.

If the homœopathic physician operates with his minute doses far more efficiently and directly than was ever done by the bleeders and the salivators of the human race, it is because his medicines act in totally different relations to the disease. His medicines act upon the first principles of disease, not upon the material changes which these first principles have wrought in the organism. His medicines meet the disease at its starting point, and combating and extinguishing it in its very beginnings, the natural power of the organism speedily wipes out every vestige of the unwelcome intruder.

Gentlemen, no homœopathic physician, who practices his art intelligently, can possibly view disease in the same light as it is viewed by our opponents. How can you repudiate the materialism of their therapeutics, while you are hugging to your bosoms their delusive theories of life and disease?

Gentlemen, we cannot pour our new wine into their old bottles, and with our disembodied atoms, as it were, enlist the ranks of chemists, humoralists, or solidists. We may read

and be instructed by their magnificent descriptions of the material effects of disease, but, in tracing them to their causes, we have to penetrate more interiorly into the constitution of things than our predecessors have done. Here is an organism poisoned with Aconite, and presenting a series of well-defined symptoms; yonder organism exhibits an exactly similar series of symptoms. I know that the former series is the effect of a poisonous drug; but what causes the latter series? I call it a disease; but whence does this disease emanate? Or a child swallows some berries of Belladonna, and the disturbance which ensues closely resembles the cerebral typhus, which I am desirous to cure in some other individual. Whence comes this typhus, which simulates yonder poisoning with Belladonna? Must not these two orders of like effects emanate from similar causes? Indeed they do: the poisoning arises from the operations of the Belladonna plant; the disease from the operations of the Belladonna principle. Or we might say, that the Belladonna principle produces both these orders of symptoms: the disease immediately by a direct invasion of the organism, and the poisoning mediately through the instrumentality of the Belladonna plant, which is the material type or representative of the principle. I have adverted to the existence of these principles in a former part of my address. If we would deny their existence, on the ground that they are not perceptible to the senses, we might as well deny the existence of the miasm which pervades the atmosphere on the prairies of the West. Suddenly, as by an invisible force, the unacclimated wanderer is often struck down, under the most magnificent sky that the eye ever beheld, and while inhaling an air as pure and fragrant as God ever created. Disease is an evil principle or force, invading the organism at an opportune moment, when the even current of life becomes disturbed by exposure, fatigue, want, uncleanness, intemperance in the use of food or drink, fear, anger, disappointment, or some other passional disharmony. The phenomena of disease are an indication of the manner in

which the living organism reacts against the disturbing invader.

Gentlemen, if evil principles have been permitted to taint the beauty of nature, they have been, at all events, bound by their own laws of order. If the Pulsatilla principle is permitted to irritate the lining membrane of my stomach, I have the Pulsatilla plant to quiet this irritation. In these few words lies the whole spirit of our doctrine. We restore the diseased organism to health by means of the very principle which caused the disturbance. Hahnemann accounts for a cure, effected by such means, upon the principle of counter-irritation. In his essay, entitled "THE MEDICINE OF EXPERIENCE," he uses these words: "It is only by this property of producing in the healthy body a series of specific morbid symptoms, that medicines can cure diseases; that is to say, remove and extinguish the morbid irritation *by a suitable counter-irritation.*" It seems a misnomer to apply the term of counter-irritation to the action of the two hundredth or two thousandth potency of a drug. It stands to reason, that the principle of disease must invade the living organism in a given direction, and that the first impression of this invasion must be perceived in one or more definite points of a definite organ or tissue. The homœopathic agent, if it be chosen in accordance with the principle which I have pointed out, will affect the organism in a corresponding manner, and will meet the disease at the very point where it began its disturbing career. Certain it is, that every drug acts upon specific localities in the organism, just as every external impression, whether material or spiritual, first affects the body in a determinate point. By the doctrine of the primitive fibre, and of the nervous current, physiology, in concert with microscopic anatomy, has raised this subject to the rank of a law. Hence alone we may infer, that the action of the homœopathic agent, and the action of the morbid principle of which this agent is the visible embodiment in nature, coincide most perfectly in such a manner that they will mutually extinguish or neutralize each other. That such a mutual extinction takes place,

has been substantiated by thousands and tens of thousands of experiments. Call this process what you will—a process of neutralization, of absorption, of counter-irritation: it seals the great fact, that the true science of therapeutics has been announced to the world by Hahnemann, in his celebrated formula, "*Similia similibus curantur*;" and that this science operates with comparatively small doses, without any injury to the organism, and with the most positive certainty of a cure in every case where, and just so far as, a cure is possible.

The supposition that the homoeopathicity of a drug implies not merely a relation of similarity, but a relation of identity between the action of the medicinal agent and that of the morbid principle, led to the use of isopathic remedies by homoeopathic physicians. A Hungarian nobleman applied to Lux, a veterinary surgeon in Leipsic, for a remedy against farcy and glanders. Lux who did not know of any such remedy, revealed to him Nature's secret, as he considered it, that the contagium of all contagious diseases is their own remedy. Lux advised the nobleman to take one drop of the blood of an animal affected with glanders, and a drop of the nasal mucus of an animal affected with farcy, and to use the thirtieth potency of each as a medicine for these diseases. This new mode of applying the homoeopathic law was termed isopathy, from the Greek words *isos*, the same, and *pathos*, affection or disease. In accordance with this new method, all sorts of morbid products have been potentized in Hahnemann's fashion. The vaccine-virus, the itch of animals and men, syphilitic pus, stone in the bladder, the sweat of feet, the saliva of epileptic patients, the contents of the stomach and bowels of cholera-patients, the lymph of anthrax, in fact, every imaginable secretion and excretion was potentized, and actually used as a remedial agent. Even parts of the healthy human body were potentized. Potentized blood was used to cure diseases of the blood. With potentized liver, affections of the liver were to be annihilated, and with potentized lungs, pulmonary diseases were to be con-

trolled. Tears were potentized; Morbillin was obtained by placing a few globules in the hands of patients who had the measles; worms were potentized as a remedy for worms; carious teeth, discharges from fistulous ulcers, from cancers, in short, every attainable morbid product was potentized and, what is more, was used in the first rush of a blind enthusiasm by more than one reputable practitioner of our School. It is astonishing to what an extent the true and the false in this matter were mixed up in a most unaccountable and indeed frightful manner. And the cures which are reported as having been made with some of these isopathic remedies, are still more unaccountable. A veterinary lay-practitioner, for instance, in a work entitled "HOMŒOPATHIC CURES OF DOMESTIC ANIMALS," relates the following remarkable case of angina pectoris, which yielded almost instantaneously to the use of a few globules of Morbillin: This gentleman was on his way to the house of a friend in the country, whose child had the measles. Crossing a field, his attention was drawn to a group of men who were standing around a horse, six years old, that had been taken ill quite suddenly, and whose illness had all at once assumed a fearful degree of intensity. The gentleman pronounced it a case of angina pectoris, with the following symptoms: dilatation of the thorax, hurried respiration, with hot breath, increased rapidity of the pulse, heat and dryness of the mouth and tongue; the sides of the animal were covered with sweat, and it absolutely refused to stir. He was about to give a dose of Aconite, which was the remedy indicated by the symptoms, when he found that he had left his Aconite-vial behind him. Not knowing what else to do, he gave Morbillin, in the supposition that this too, being a product of inflammation, must be adapted to the cure of an inflammatory disease. A few globules had scarcely touched the animal's tongue, when the heat disappeared, the breathing and the pulse became regular, and the animal was able to resume its work.

Gentlemen, if diseases could be cured by this method of employing isopathic remedies, we should have to bid good

bye to therapeutic science. All we should have to do, would be to feed the patient with some product of his disease, in order to cure it. It would not even be necessary to ascertain the nature of the disease. Strict isopathy would require that, in every single case, the product of that individual disease should be used for its cure. There are morbid products which may be considered as genuine representatives of the morbid principle. The vaccine pustule for instance, is a genuine substratum of the small-pox principle; and the contents of that pustule may be, and have been used with triumphant success for the cure of this frightful malady. But isopathy, as it was originally proposed by Lux, and has again been revived by Brutzer in Riga, seems an excrescence of our School, and the offspring of a strange hallucination.

Every drug possesses specific powers of disturbing the human organism, and these specific powers it derives from the same sphere of causes whence emanates the corresponding disease. This is the isopathy to which the homœopathic physician should swear allegiance; it is the genuine Homœopathy as taught by reason and substantiated by experience. Why this system of practice should have been ridiculed and persecuted as it has been, must be an inconceivable mystery to all honest friends of suffering humanity. We do not constitute a privileged class; our means of cure are accessible to all; our teachings are open to all. Why then are we ostracised by the orthodox Schools? Ah, it is because we fight the battle of truth and progress against error and conservatism. Our law is not a thing of human invention; it is a great Principle of Order, woven in the very foundations of Nature; the great law of the universal fitness, the universal affinity of things. Man was created in the image and likeness of his Maker; every drug is created in the image and likeness of a disease; every mind is constantly gravitating towards those things in industry or nature which harmonise with its primary modes of being and development; every affection of the soul tends to some kindred

spirit in society. The law of affinity and correspondence, upon which our system of treatment is based, underlies the whole machinery of social government, underlies every rational system of education. Where this law prevails, there is liberty and order, where it is denied, there is violence and revolution. Like cures like; like seeks like; like understands like; like loves like; like is the condition of peace, of health, of universal harmony.

VALEDICTORY ADDRESS

DELIVERED AT THE

TENTH ANNUAL COMMENCEMENT

OF THE

HOMŒOPATHIC MEDICAL COLLEGE,
OF PENNSYLVANIA,

MARCH 2, 1858.

BY

WILLIAM A. REED, M. D.,

PROFESSOR OF PHYSIOLOGY.



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VALEDICTORY.

GENTLEMEN GRADUATES:

This day you are to be declared Doctors of Medicine.

In this public manner we testify, that by a faithful pursuit of your studies, and by affording evidence of ample attainments in medical science, you merit the title.

None shall greet you more heartily, none shall hail you more respectfully, than we, yesterday your teachers, to-day your colleagues. But, before you receive your commissions, we have our final charge to give—if you please—our last lecture.

We have striven to prepare you for your future duties, and believing you to be thoroughly furnished for your work, we are about to dismiss you to your fields of labor; but not without some further instructions, nor without giving utterance to the promptings of our hearts, as we bid you farewell,—for we have learned to love you as our brethren, and can only part with you as such.

Permit me then, gentlemen, to ask you, what are the motives with which you enter upon your professional life?

You have, until now, toiled through days, and months, and years of preparatory service and study. From this time you become the servants of all, by night and day, in cold and heat, in storm and sun-

shine, in danger and security, on Sabbaths as on weekdays,—nor may you plead your weariness, privations, or want.

Anxieties have troubled you, lest you should fail in reaching the goal to which you were running; these now give place to anxieties, more oppressive, for the welfare of others. A responsibility has been weighing upon you, for you have felt that teachers, parents and friends—some of these more dear to you than yourselves—were watching your progress; but responsibilities more fearful shall now burden you, for the life, and health, and happiness of your fellow creatures are to be committed to your care; and well may you tremble.

You have already witnessed disease and pain, till your hearts have ached; you shall now dwell among the sick, and be the fast friend of the suffering, until your eyes dim at the sight, and your ears weary with the sounds of anguish and woe.

You have expended time, money and strength; you have forsaken the endearments of home, and the intercourse of the friends of your youth, that you might gain knowledge and skill; and now you consecrate yourselves to a work to which you shall be bidden by the great and the small, by the good and the bad, by friends and enemies,—to an avocation in which you cannot act alone for gain,—to a mission which may consume your strength, and certainly will make continual rude assaults on your domestic comfort, and often allow you none of the peace and quiet joy of home.

What you have endured, you may remember; what you must yet endure, you can only conjecture.

Now, what has induced you to labor so diligently?

What has chased sleep from your eyes, while you have consumed the midnight oil? What, when wearied and with aching heads you have almost drooped, has again nerved you to renewed toil? What now, as you look forward to the labors, the pains and solicitude of a life you may no longer call your own, is the secret of your devotion? what makes you ready for the sacrifice? Is it a love for science, is it a love for your fellow men, or is it love to God? Do you anticipate a reward in the pleasures which are to be derived from the pursuits of science, or in those higher pleasures which flow from the practice of benevolence, or in those still higher joys, which shall be the portion of those who can say, "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more?"

The claims of science you fully recognize, and the pleasures flowing from its pursuit you rightly crave. Proud may that man be who succeeds in advancing medical science.

We honor the names of Hippocrates, Galen, Harvey, Jenner; we revere the name of Hahnemann; and dear to us are the names of our own Matthews and Loomis. These have built up the science of medicine. Their names, as of architects, are inscribed upon its walls, and all who enter therein shall delight to do honor to their memory. It becomes your duty to add something to the common stock of science. It is a mean spirit that allows one to be content to use what others have contributed, while he himself is but a drone. Such an one may pride himself greatly on his attainments; his head may be stored with the riches heaped up by the toil of others; he may display much knowledge, yet little wisdom; and, like the

child in leading strings, he may go bravely as far as he is led, but the moment he is left alone, he falls. Thus it is with the mere practitioner of medicine or surgery. He can apply the knowledge gained by others, can imitate like a Chinaman or a monkey, and if there be an imperfection in his copy, that too shall be reproduced. Alas for the sufferer of some new form of disease, condemned to the scientific care of such an one! Unless his case be in all points like those already known, there is no help for him, except good Dame Nature, in her motherly kindness, come to his rescue.

Not content, then, with having gained a knowledge of medicine, as the state of the science now permits you, you are very properly anxious, and indeed it is your duty, to look still farther into the mysteries of nature; to bring forth from thence new truths to the light; to discover yet more of the secret workings of disease, and to guide your brethren into their hidden mazes; to develop the energies of plants and minerals, and to offer them freely to your fellows, for the healing of the diseases of the people

And here let me notice a grave charge brought against our profession by the adherents of the old doctrines. They say of us, that we are ignorant and unscientific! May be, gentlemen, the charge is partly true. But, we have the knowledge of a great natural therapeutic law,—of this, at least, they are ignorant, or at best do not understand, if they do not wilfully repudiate. We have a knowledge of the pathogenetic effects of drugs,—of these, again, they know nothing. We know why a drug cures, they only know that it does cure. We have scientific indications, which lead us with certainty to the remedies for disease; they

ignorantly experiment until they find the remedies, and all along the paths, over which they have wandered, are strewn the victims of their blinded art. We know how to cure certain diseases, of the remedies for which they yet are in the profoundest ignorance. We have a method, they have none. We have a law of nature to guide us, they have principles of their own imagining to guide them. We labor to learn the extended applications of nature's laws; they to build up their own theories, better for them than truth. Who are the ignorant? Who the unscientific? Let us still be ignorant of the vagaries and nonsense swelling the musty volumes of bygone ages—let us still be ignorant, and wilfully ignorant of pseudo scientific stuff, wherever it may be produced; but let us be careful to watch the finger of a benevolent Providence, pointing to His unerring laws, and, with thankful hearts, preferring His wisdom to our own; let us gain that knowledge, and attain to that skill, which shall yet redeem our race from its disease and suffering. Thus a love for science may properly actuate you, as humane physicians: for as you extend its boundaries, so will you extend its beneficent applications; and thus, while satisfying your thirst for knowledge, and while strengthening your intellectual powers, you will also be conscious of doing good to your fellow men.

But not only thus indirectly shall your benevolent disposition be cultivated, but also directly, by contemplating the manifold evils which encompass life and health, and yielding yourselves to the yearnings of your hearts for their removal.

Surely you have pitied your fellows in their sufferings and distress. Look out upon the world. What

do you see and hear? Everywhere the ravages of disease and the torturings of violence. The air is filled with groans, the earth is damp with tears. How true the vision of our first parent, when before his eyes Michael, the archangel, made the panorama of earth's history to move:

"A lazar-house it seemed, wherein were laid
Numbers of all diseased: all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Demoniac phrensy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest, from couch to couch;
And over them triumphant Death his dart
Shook, but delayed to strike, tho' oft invoked
With vows as their chief good, and final hope.
Sight so deform, what heart of rock could long
Dry eyed behold? Adam could not, but wept,
Though not of woman born; compassion quelled
His best of man, and gave him up to tears."

For such a world of misery, what voice could help but pray? To save mankind from such overwhelming woe, what sacrifice too great?

Wait not till some dread malady seize hold of one more dear to you than life itself, before you learn to weep for others' pain. Wait not till death snatch from you one for whom yourself had rather died, before you learn to sympathize with others' woe. Pity the poor, who suffer patiently both disease and want. Pity the rich man, disappointed that wealth cannot buy him ease. Pity the foolish man, who sees in sickness nought but pain, nor understands even that aright. Pity the wise man, whose wisdom has not

taught him how to shun disease. Pity the child, that knows not why it suffers, and the old man, who knows he lives but to suffer yet again.

Of the Father of Medicine, Galen has thus testified: "There was but one sentiment in his soul, and that was the love of doing good; and, in the course of his long life, but a single act, and that was the relieving of the sick."

Humanity such as this, was, as we might naturally suppose, productive of an energy that has been seldom equalled, never yet excelled. Himself filled with compassion for his suffering fellows, and conscious that his strength was fed by this, he demanded that all who sought the office of the physician should be possessed of the like spirit. Listen to his test of the genuine student:—"Does he suffer with the sufferings of others? does he naturally feel the tenderest commiseration for the woes incident to his fellow mortals?—you may reasonably infer that he will be passionately devoted to an art that will instruct him in what manner to afford them relief."

Consider well, then, the need for help. Let your hearts respond. Then, when your sympathetic nature is alive, take no time for tears, nor yet for fruitless lamentation, but rouse you to your work; to heal the sick, to comfort the dying, and to cheer the desolate. Let universal love excite each thought, form each word, and nerve to every act. Then may you taste of bliss known in perfection only by those who live a perfect life of love; of which Raphael to Adam told

"With a smile that glow'd
Celestial rosy red, Love's proper hue,
* * Let it suffice thee that thou know'st
Us happy, and without love no happiness."

But the claims of science, and the love you owe your fellow men, are not alone, I trust, in furnishing you with motives to untiring labor in the profession you have chosen.

I thank God, you are Christian men!

Most of you have confessed this before the world. In you, then, we expect to find the influence of Christian faith upon the moral disposition of the soul, displaying its effects in the words and actions of your lives.

It has been said: "The spirit that has a settled love for sin, and hatred for holiness, is a devil, whether it be in time or eternity—embodied or disembodied. And that spirit which has a settled love for holiness is a benevolent spirit, in whatever condition it exists." In God alone we find that holiness, which, being either hated or loved, will either keep us at a distance, or bring us near to Him. Faith in Him will therefore tend to assimilate our human nature to the divine.

In the religion of the Bible, we are taught that all men are of one brotherhood. We are commanded to do good to all, and only to cease from our attempts to benefit others, when our efforts are treated with contempt. The example of Christ, and his precepts, alike teach every follower of his to become a benefactor of mankind. He lived a life of self-denial, that he might help our fallen race. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

A love for Him will therefore strengthen our benevolent affections, and add to our purposes an energy peculiar to religious faith, and superior to any known force that can wield man, either for good or for evil.

Between the motives we have so briefly considered, make your choice. Or shall you be actuated by all? Why not? Is it not your duty, not only to advance the science of medicine and to seek the good of your fellow men, but also to do all things as for Him whose you are, and whom you serve?

But having chosen this profession, whatever the motives with which you enter upon its pursuits, you must in all things, and at all times, so act, and speak, and think, and feel, that your patients shall be the first and the last objects of your solicitude.

This is your stewardship; remember that you must give an account of it.

This is your privilege; remember the happiness of doing good.

Consecrate yourselves then to the work. If there be no religious impulse to urge you on, let me caution you to mingle with your duties no other labors, nor studies, that may consume the time which should be wholly given to your calling; and while you manage to secure the recreation your own health may demand, I charge you to beware of the enticements of pleasures; nor let the play-house, nor the club, nor yet sweet music, nor the convivial board, detain you where you may not hear the voice that calls for help.

Seek pleasure in your profession. Rejoice in relieving pain; be glad when you have vanquished disease. Let your intellectual nature feed on the beauties and wonders of man's structure and life, and delight in the discoveries of new truths. Let your moral nature rejoice in the relief of pain and sickness, and be refreshed by the gratitude of patients or their friends. Even when some ingrate denies your worth, counting your services by silver or gold, rejoice

over the wife you have relieved, or the helpless child or the tender babe whose life you have saved. His meanness cannot undo that. Be happy in that you have saved them. Forget him.

Finally, I charge you: be faithful to your patients; be courteous to your brethren; forget not your teachers; do justice to yourselves.

With this we separate. To your homes! To the bosoms of those you love! Heaven's richest blessings be upon you!

FAREWELL!

LIST OF MATRICULANTS, FOR 1857-8.

NAME.	RESIDENCE.
Albee, George S.,.....	Michigan.
Alphonso, John de la Torre y.,.....	Cuba.
Angell, Francis M.,.....	Louisiana.
Bell, James B.,.....	Maine.
Bender, Jonathan J.,.....	Pennsylvania.
Billingsley, J. H.,.....	Kentucky.
Black, James E.,.....	Canada West.
Bratt, Benj. R.,.....	Pennsylvania.
Brown, John,.....	Pennsylvania.
Brown, Samuel,.....	Pennsylvania.
Burdick, Joseph A.,.....	Pennsylvania.
Butler, Chas. F.,.....	New York.
Cargill, Oscar D.,.....	Massachusetts.
Coombs, E. Hoffman,.....	Virginia.
Conway, Thomas,.....	New Jersey.
Coxe, L. Lewis,.....	Pennsylvania.
Crouch, J. Fletcher,.....	Delaware.
Downing, John C. C.,.....	New York.
Edwards, Thos. Geo.,.....	Texas.
Everts, Edgar S.,.....	New York.
Falligant, Louis A.,.....	Georgia.
Garvin, John J.,.....	Pennsylvania.
Goodman, J. R., M.D.,.....	South America.

NAME.	RESIDENCE.
Hitchens, Peter S.,.....	Pennsylvania.
Helm, John,.....	New Jersey.
Houard, Louis L.,.....	Pennsylvania.
Houghton, J. Harrison,.....	Pennsylvania.
Jones, Joseph E., M.D.,.....	Pennsylvania.
King, Fred.,.....	Pennsylvania.
King, Wm. H.,.....	Canada West.
Laidlaw, Alexander,.....	Pennsylvania.
Lear, John T.,.....	Louisiana.
Liscomb, P. D.,.....	Pennsylvania.
Malin, Wm. H.,.....	Pennsylvania.
Martin, Robt. W.,.....	Pennsylvania.
McPherson, Wm. H.,.....	New Jersey.
Munsey, Barton, M.D.,.....	Pennsylvania.
Newton, Charles,.....	New Jersey.
Packer, Charles W.,.....	Pennsylvania.
Pearsall, Saml. J.,.....	New York.
Peterson, Wilson,.....	New York.
Rankin, John S.,.....	Pennsylvania.
Redman, Geo. A.,.....	New York.
Reed, Jacob O.,.....	Pennsylvania.
Ridgway, Philip R.,.....	Massachusetts.
Roberts, R. Ross,.....	Pennsylvania.
Rockwell, A. F.,.....	New York.
Shearer, Thomas,.....	Pennsylvania.
Smedley, Robert C.,.....	Pennsylvania.
Smiley, A. H.,.....	Pennsylvania.
Smith, F. Schuyler,.....	Pennsylvania.
Starkey, G. R., M. D.,.....	Pennsylvania.
Stearns, Geo. W.,.....	Massachusetts.
Steck, John H., M.D.,.....	Pennsylvania.
Steele, J. A., M.D.,.....	Vermont.
Stiles, John A.,.....	Connecticut.
Stein, Louis M., M.D.,.....	Virginia.
Southgate, George A.,.....	Massachusetts.
Taber, John D.,.....	Massachusetts.
Taylor, Fred.,.....	New York.
Thomas, John H.,.....	Pennsylvania.
Varona, A. Adolph de,.....	Isle of Cuba.
Von Tagen, Chas. H.,.....	Pennsylvania.
Walker, Chas. H., M.D.,.....	New Hampshire.
Weeks, Robert D.,.....	Pennsylvania.
Williams, Alban,.....	Pennsylvania.
Williamson, Const. H.,.....	Pennsylvania.
Woodvine, Denton G.,.....	Massachusetts.

GRADUATES OF 1858.

At a Public Commencement held in the Musical Fund Hall, March 2d, 1858, the Degree of the College was conferred by the HON. A. V. PARSONS, President, upon the following named gentlemen:

NAME.	RESIDENCE.	TITLE OF THESIS.
Bender, Jonathan J.,	Pennsylvania,	Parturition.
Billingsley, Joseph H.,	Kentucky,	Miasmatic Fevers of the South, and their Treatments.
Black, James E.,	Canada West,	Pneumonia.
Bratt, Benj. R.,	Pennsylvania,	The Dynamic Philosophy.
Brown, Samuel,	Pennsylvania,	Medical Etiquette.
Conway, Thomas,	New Jersey,	Intermittent Fever.
Coxe, Lorenzo Lewis,	Pennsylvania,	History of the Materia Medica.
Everts, Edgar S.,	New York,	Involuntary Homœopathic Provings.
Falligant, Lewis A.,	Georgia,	Acute and Chronic Gastritis.
Hitchens, Peter S.,	Pennsylvania,	Phthisis Pulmonalis.
Houard, Louis I.,	Pennsylvania,	Yaws, its History and Treatment.
Houghton, J. Harrison,	Pennsylvania,	Theory of Generation.
King, Wm. H.,	Canada West,	Homœopathy vs. Alloëopathy.
Malin, Wm. H.,	Pennsylvania,	Medicinal Palliation.
Pearsall, Saml. J.,	New York,	Pneumonia.
Peterson, Wilson,	New York,	Cynanche Trachealis.
Rankin, John S.,	Pennsylvania,	The Physician.
Redman, Geo. A.,	New York,	Parturition.
Roberts, R. Ross,	Pennsylvania,	Syphilization.
Rockwell, A. F.,	New York,	Physic vs. Metaphysics.
Shearer, Thomas,	Pennsylvania,	The Principal Adjuncts of Homœopathy.
Stearns, George W.,	Massachusetts,	Atrophy.
Steele, John A.,	Vermont,	Nature and Treatment of Fractures.
Stiles, John A.,	Connecticut,	Cancerous Growths.
Varona, A. A. de	Isle of Cuba,	Medicine in General, and on the Superiority of the Homœopathic System.
Von Tagen, C. Henry,	Pennsylvania,	Homœopathy vs. Alloëopathy, during and after Pregnancy.
Williams, Alban,	Pennsylvania,	The Condition of Physic, Pathology to Therapeutics.

SPECIAL DEGREE.

De la Torre y Alphonso, John,	Cuba.
Blake, Edmund H.,	Texas.
Freligh, Martin,	New York.
Taxil, L. V. M.,	Louisiana.

HONORARY DEGREE.

Stein, Louis M.,	Virginia.
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